19.

A

POLITICAL DISCOURSE

OF THE

RUINE

OF

STATES

Considered from the

HISTORY

OF

Jesus King of the Jews,

To which other

KINGDOMS

May be *PARALLEL'D.*

Written by a Person of Quality.

King *JAMES* in his Epistle to his Son saith,
That what was writ of King JESUS ought to be lookt on as Prophetick to other Nations and Kingdoms.

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19

A POLITICAL DISCOURSE OF THE Ruine of States.

CHAP. I.

Of the Original, Progreſs, and Circumvolution of States, eſpecially of the Jewiſh.

THE firſt Model that appears to us concerning the Government of this lower World, reſembles the Creation; where, to the whole, we apprehend matter, form, and a God; ſo here, matter, form, and a Diſpoſer; the matter conſiſts of People, and ſcituation of Place, conſidred without Order or Art: The form (where the matter is reduced to Order and Art) is either viſible in the beauty of Nature and Art, as Trees, Edifices, &c. or Imaginary, and that is grounded on the courſe of Nature, delivered to us by Tradition and Scripture; hence we imagine a Man, from him a Family, from them a compact of Families, from them a Village, (increaſing to Villages) they to a City, thence Cities, Villages, and Families united under one Diſpoſer, which ſome call a Father, others a King or Ruler; and this diſpoſure being the firſt, and according to the rule of Nature the laſt, is called Monarchical, and therefore we ſee all other Governments reſolve into it: For where progreſs of time, and diverſity of accidents have blinded the Original of Families, every man repairing to the thought of his Progenitors, ſome one of them attained to a ſingle power over the reſt, either by pretence of Right, Vallour, or Election, and this muſt be accounted ſacred, becauſe it agrees with the firſt Prototype of Nature: but Ambition increaſing, and every man coveting Dominion, they chanced upon unnatural and monſtrous ways of Government, or rather no Government; For without referring themſelves to one, as nature requires, every man confuſedly intermedled with each others affairs, without any order or priority: And this is called *Anarchy*, from the inconveniences of which (their peace being a mutual war, and a war their perpetual ſlavery) the people found it neceſſary to chooſe ſome men out of their number to guide them, and called this government

Democracy. Theſe men growing rich, heightned their mind, by their power over the other people, cauſed an *Oligarchy* or a Tyranous government of the richer ſort of the people; to prevent which, the richeſt and nobleſt (that their eſtates and degrees might continue the more ſafe, and as yet their pride not ſuffering them to ſubmit to any one Supreme) they made choice amongſt themſelves of ſome of their wealthieſt, and ſuch whoſe virtues made them ſeem of nobler minds than the reſt; and this form they called *Ariſtocracy*. But then finding among themſelves Factions and Emulations, ſome one of them aſſumed an Arbitrary power of all unto himſelf, and was therefore called Tyrant, and his government Tyrnany: To correct which, the Laws of Nature and commutative Juſtice were again revived, and all is committed to the breaſt of one, which is true Monarchy; and he, like the Heart of the natural body, by commutative Laws diffuſeth Blood and receives it from them.

Thus this Paternal or Monarchical government being toſs'd about, at laſt reſolves into its firſt Principles of Monarchy: for what is a Father of a family, but a little Monarch? And what is, or ought to be, a Monarch, but a Father of Families? And all other Governments are but as eſſays and humane experiments, and ſeldom ariſe but from a diſcontented or rebellious Foundation.

This may be clearly ſeen in the Jewiſh State, where the Patriarchal government (being meerly Monarchial, or the very model of Monarchy for future ages, whether conſidred in the Fathers power over the Right Line or Collateral) continued 2389 years, till the death of *Joſeph*. From that time they ſlid into Anarchy, Democracy, Oligarchy, Ariſtocracy, and at laſt to Tyranny (in *Saul*) all which was in traverſing 554 years, at which time, *David*, a man after Gods own Heart, ruled as a true Monarch, (not unlike our Father *Abraham*) only greater in dominions and circumſtances of power. But here the title was properly altered and called King, not Father; And this Monarchial power continued (with ſome variations and defluxions into Tyranny) 470 years, as it is ſcarce poſſible but the humors of the people will draw it on themſelves in leſs time.

Then for the ſins of the Nation, it travers'd the ſame courſe as it had done between *Joſeph* and *David*, which continued 460 years, when our Saviour Jeſus Chriſt, the true Succeſſor of *Abraham* and *David*, had a juſt Title to the Crown.

It is obſervable that in all theſe variations, and in their Captivity, they notwithſtanding lived under the power of a King, though not their natural King, as *Pharaoh* and the Kings of the *Canaanites*, and after, under the *Chaldean* and *Perſian* Monarchs.

And in our Saviours title ſet out by St. *Matthew* and St. *Luke*, his Predeceſſors (though ſome were ſtiled Patriarchs, ſome Prophets, ſome Prieſts) yet all are inſerted as Kings, which power though they did not exerciſe, yet they had it in right; By which I apprehend no other natural form of Government but Monarchical, nor ſo pleaſing to Divinity: The other ſpurious and excreſcent, and the producing them are either ſins in us, or puniſhments upon us.

Now

Now this may confirm our reſpects and belief of Gods Providence over the Jewiſh Nation, in a more peculiar manner, that maugre all the war and combuſtions among them, making them liable to ſeveral mutations; yet their Tribes being kept intire, they received no alteration, I mean their Nation was not in this time totally transferred into anothers; for they were called the Children of *Adam*, *Seth*, *Noah*, and *Abraham*, and upon their increaſe, *Hebrews*, *Iſraelites* and *Jews*; and though they were ſeveral times captivated to other Nations, yet the alterations of their names proceeded from ſome inward cauſe of their own, not from any conqueſt or impoſition from others, and ſo continued till about 4000 years, as ſhall be further ſhewn, which cannot be paralleld by any other Nation.

Thus have I ſhewn the Imaginary Form of the Jews government, being Monarchical, a people of one Name, one Language, and one Form.

The Viſible Form was ſufficiently ſplendid, for it was a Land flowing with Milk and Honey, garniſh'd with the goodly Cedars of *Lebanon*; and for building, *Jeruſalem*, when at unity with it ſelf, was ſo entire a fabrick, that the Temple, Palaces, and other Houſes ſeemed one compact of Edifices, dedicated to Piety, Neceſſity, and Delight, affording a Proſpect ſo Lovely, that, as *Joſephus* ſaith, it aſtoniſhed the moſt Curious beholders.

Now the matter of the Jewiſh Nation was *Canaan*, or the Land of *Judea*, which from the Baniſhment of *Adam* out of Paradiſe till 132 years after Chriſt, continued in their native Names, without any forain impoſition, but then it was called *Paleſtine*.

Thus in the matter, form, and diſpoſure of its Government, it hath the honour of the longeſt and moſt quadrate continuance of any Nation, reſpecting Antiquity, Unity, and Flouriſhing.

CHAP. II.

Of the Ruine of States; where, of the Opinion of Ancient Philoſophers and Chriſtians concerning the general Cauſes thereof.

HAving ſhewn the matter and form of a flouriſhing State or Kingdom, it remains that I ſhould now ſhew the Ruine and Cauſes of Ruine to ſuch a Fabrick both in matter, form, and diſpoſure.

Ruine ſignifies either danger, miſchiefs, loſſes, miſeries, extream decay, death, or according to the Etymology, *Ruina*, is *Ruere in alia*, *i. e.* when a fertile Land is turned into a Wilderneſs, or when People, Laws, Language, are turned into another People, Law and Language, differing from the former: All which did happen to the Jewiſh

Jewiſh Nation, will be ſhewn in the ſubſequent diſcourſe. But as to the Cauſes, there are various opinions. For,

Some Philoſophers comparing the inſtability of Commonwealths with other ſublunary Exiſtencies, conceived them equally ſubſervient to the influence, revolution, and guidance of Celeſtial Orbs, and that they run about to a certain number of years, or point of perfection; and preſently devolve into the ruine of ſuch States, over which they have predominance.

Others attribute this ruine to Fate, others to their King, Prince, Nobles, People, forain Powers, or Diſſention, or ſome, or all theſe, ariſing from unequal mixtures of Mariages, or other Procreations, whereby degrees, natures, and diſpoſitions prove inharmonious, vitious, and deſtructive.

Theſe agree with *Ariſtotle*, That Conſpiracy, Treachery, Faction, Confederacy, Commotions of People, Sedition, Tyranny, Rebellion, and Civil Wars, proceeding from Contumelious or Reproachful Language, Covetouſneſs, Audaciouſneſs, Hypocriſie, Ambition, Emulation, Suſpition, Contempt, Revenge, deſire of others Blood, (with many other branches of our vitious Natures) are cauſes of Ruine to thoſe Kingdoms and States which harbour ſuch Vipers in their boſoms.

This will be clearly diſcerned to be ſo, if we view the beginning, motion, or cauſe producing Ruine to the Temporal Kingdom of Jeſus Chriſt, in the Land of *Judea*, together with the period or ruine of the Jewiſh State. The divine Hiſtorical Scripture (as I ſaid) typifying to us the condition of all other Kingdoms following thoſe Jewiſh ſteps: For *Jeruſalem* is held the Center of *Judea*, *Judea* of the World; and the Circumference and Center have always relative operations.

Concerning the beginning, it is Evident that Jeſus Chriſt came into the World, when the fulneſs of time was perfected, which from *Abraham*, by St. *Matthews* accompt, was 42 generations, and which from the Creation incluſively, was at the entrance of the 63d. generation; and upon that accompt in the year of the World 3906. But
John 1. 11. he was not received into his Kingdom, for *His own received him not*; which refuſal, attended with their proſecution of him to death, was according to the former accompt, thirty three years after his birth, when all things were at that inſtant perfected and finiſh'd. So that their malitious and cruel putting him to death, their refuſal, accompanied with the circumſtances of all the aforementioned vices, (as ſhall be more at large ſhewn in the following Diſcourſe) will clear the cauſes of their Ruine. Now whether it hapned in a Platonick year, I diſpute not, becauſe *Plato* himſelf was unreſolved in the determinate and certain ſtate number. And therefore *Ariſtotle* reproved his unworthy opinion of numbring Mankind in the Liſt of ſuch meaner Creatures as are ſubject to the influence and motions of the Heavens. Beſides, none muſt deny but Kingdoms are ruled by God alone, and thoſe other cauſes, but Inſtruments of his pleaſure, acting or ceaſing according to his Command, and that wiſe Men rule the Stars, not the Stars wiſe Men. In this alſo Fate is denied, unleſs (as

St.

St. *Auguſtin* ſaith) by that word be meant the ſecret Decree and Will of God.

So that I comply in opinion with thoſe who hold that our Terreſtial motions and diſpoſitions are rather the inſtruments of deſtruction to States, than thoſe Celeſtial; Man containing in himſelf his own ruine. However it is obſervable that it did happen in the 63d. generation, a Climacterick number: But to apply this laſt opinion to the Jewiſh State, it will be apparent by the ſequel, that this Ruine was not contracted meerly from the Orbs, nor Fate, nor Number, nor from the bad diſpoſition of their King (Jeſus Chriſt) for he was a juſt man, (and one in whom no guile was found, conſtantly endeavoring to purge the Church and State of all defilements and enormities) but from their *a* Nobles entitled, *b* High Prieſts, *c* Scribes, *d* Phariſees, *e* Elders, *f* Rulers, *g* Magiſtrates; from the people called a *h* Multitude, a *i* Number, a *k* Sort, a *l* Tumult; from Forrainers and intermixtures in Procreations with other Nations and Tribes, (the Narrative of which latter I refer to other Stories) and this might be one juſt cauſe of ruine, becauſe it was abſolutely forbidden to them; alſo from incroachments upon Degrees and Powers, (for we read how much the people prevailed over their Superiors).

a 2 *Cron.* 23. 20
b *Matt.* 26. 65
c *Matt.* 27. 41
d *Luke* 15. 2.
e *Matt.* 27. 1.
f *Luke* 23. 35.
g *Luke* 12. 11.
h *Matt.* 27. 20
i *Mark* 10. 46
k 2 *Tim.* 3. 6.
l *Matt.* 27. 24.

And laſtly, from their Conſpiracy, Seditious Conſultations, pretence of Religious ends, quarreling at Publick expence, Confederacy, impoſing Oaths and Covenants, Bribing and indirect courſes, incouraging Tumults, forming them into a Military poſture, order and obedience, Treacherous actions, Rebellion, ſhedding Innocent Blood, with many other vitious tempers, flowing from theſe, as will be ſeen in the following diſcourſes.

The Firſt Particular Cauſe,

I. Was Conſpiracy of one or more ariſing from Self-will, Diſcontent, Covetouſneſs, Audaciouſneſs, &c. For the Jews ſaid, *We will not have this Man raign over us.* When the Husbandmen of the Vineyard ſaw the Son, *They ſaid, this is the heir, let us kill him, and the inheritance ſhall be ours*; where, by the Vineyeard, is meant the Kingdom of *Judea*; by the Son, the Lord of the Vineyard, Jeſus Chriſt, heir apparent to the Crown; as proceeding from the Royal Stock, and lineal deſcent of *David*, who of right ought to have ſwayed the Scepter of *Judah*, and raign over the Houſe of *Jacob* for ever. By the Husbandmen, the Chief Prieſts, Scribes, Rulers and People, who had got poſſeſſion of the Vineyard, or Kingdom; and through Ambition, Covetouſneſs, or fear of loſing what they had Uſurp'd, would rather endanger the deſtruction of themſelves, and transferring the Vineyard or Kingdom to other People, than reſtore the Lord of the Vineyard his juſt Rights. *Matt.* 27. 38.

And where ſuch an Aſſumption or Deprivation is, the Deprivers uſually caſt abroad ſuch Titles as may blemiſh the Truth, or deprave the true Owners, as unfit to uſe ſuch Rights, and therefore caſt theſe Contumelies, Reproaches, Defamations, Aſperſions.

Matth. 9. 34. *Is not this the Carpenters Son?*

That he did Cures by the help of Devils.

That he was a friend to Publicans and Sinners.

That he had a Devil and was mad.

That he intended to destroy the Temple, and subvert the Constitutions of the State.

That he would be the cause of the *Romans* coming in among them.

These being infused in the minds of the Envious and Malicious multitude, occasioned discourses, and discourses finding Arguments for discontented Opinions, not being curb'd quickly contracted a head and ground-work for their Conspiracy; and these occasion'd also private Consultations of Lawyers to intangle Jesus in point of Law, for when Matth. 22. 34 the Pharisees heard that he had put the Saduces to silence, they ga- Matth. 22. 15 thered together, and one of them asked him a question, and they sought how to intangle him, in discourse, and how to ensnare him.

This first Consultation it seems gave their platform to the succeeding, for as yet we find only an Engagement of some of the better sort. The Pharisees, who not back'd with sufficient authority, effected Little; therefore soon after these had consulted (according to the Joh. 12. 10. 11. most approved harmony of the Evangelists) the Chief Priests ingage themselves in a Consultation, not only to put Jesus to death, but his favourites, for the Chief Priests consulted how they might put *Lazarus* to death also. Now by *Lazarus* is typified the Favorites of Princes, who are sometimes raised from the dust, or low degree, as *Lazarus* was; the Princes affection taking root, either from some worth in the Favorite, from sympathy of Nature, or that such men so highly obliged should answer all Expectances of gratitude, in Love and Duty; and to take from a Prince such bosom friends, more than half Conquers him; because 'tis necessary for a Prince to have some Favorites; for some natures are not soon, and really obliged, especially where the Prince hath not time to try their dispositions; the Envy and Prejudice done to the first, contracting a fear and distrust to act in any imployment cordially, and so causeth doubts as well in the Prince as in the new Favorite. But Jesus having assumed perfect humanity (for in this discourse I medle not with his Divinity, I consider him only as a Man, and a King) by his reason questionless did easily foresee the cruel intents of the Jews; he therefore practised his Matth. 13. 16 own Doctrine, *To be wise as a Serpent, innocent as a Dove*; and though his Divinity might have assisted him with Power to hurt or kill, yet he rather chose to take the wings of a Dove, flee away and be at rest, than disturb theirs. And therefore his first Counterwork against their proceedings (to shew that to prevent the fury of an Enemy we may justly flee from one City to another) was this, He went to *Ephraim* and there declared for himself; First by asserting the Law,

I. Thou shalt not covet thy neighbours goods.
II. Thou shalt not speak evil of any man.
III. Judge not, lest ye be Judged.
IV. Thou shalt do no murder.

But

But when Doctrines would not prevail, like a Wise Prince, knowing that outward Ceremonies often prevail with the People as much as Goodness, at his Return from *Ephraim*, when he was come near to *Jerusalem*, he sent two of his Disciples to inform them of his coming, both in Meekness and State. *Matth.* 21. 1, 37, 38.

He went not suddenly into the Chief City, but others for him made a fair preparation for Entertainment, joyning his Meekness with his Magnificence; The People marvelously rejoycing at his return, made all outward Expressions of Joy, casting Garments and Boughs before him, and much People went out to meet him, with Branches of Palm in their Hands; and the Multitude that went before, and followed after, cried *Hosanna to the Son of David, blessed is the King that cometh in the name of the Lord, the King of Israel.* *Matth.* 20. 8. *Jo.* 12. 12. *Matth.* 21. 8. *Jo.* 12. 13.

His Welcom was not more lively expreſt in the Suburbs, than in the City it self; for when he was come into *Jerusalem* to the Feast, *all the City was moved* so, that here was Love, Joy and Acknowledgment sufficient, to welcom him to the Crown of *Israel*, or to have redeemed the Crown (which some understood by the word *Hosanna*); and had the People stood constant to their own happiness, or affections to him; they might have continued longer. But the Peoples Favour sometimes, is rather a Ruin, than Fortune to some Princes; for upon the Conspiracy, they grew the more violent against him; for immediately after this great Reception and Welcom of Jesus to the Feast; *The* Pharisees *said among themselves, perceive you not, how you prevail nothing? Behold the World is gone after Him*; and in *Mat.* 25. 15 (pertaining to the same Extacy of the the Magistrates) 'Tis said, *when the Chief Priests and Scribes, &c. saw the wonderful things which he did; and the Children crying in the Temple, Hosanna to the Son of David; they were sore displeased*: for these Magistrates seeing their Power over the People in danger to be shaken; and assuring themselves, that Theirs would decrease by the increase of His; thought it high time to summon their Spirits and unite their Powers, which before had either closely, or publickly been carried on by Parties only; to that end, the Chief Priests, Scribes, and Pharisees unite, and are so far from countenancing this Royal Entertainment into the City, that the Text puts an *Emphasis* upon their Displeasure, saying, they were *sore* displeased; and the Peoples minds being base and degenerate; when they receive repulse, or are suffered to cool, seldom hold constant to their first undertakings: *Nevertheless among the Rulers many believed in Him, But because of the Pharisees they did not confess him, lest they should be put out of the* Synagogue; for as the Text saith, *They loved the Praise of men, more than the Praise of God*; so that he was necessitated to absent himself once more: so he left them and went out of the City to *Bethany*, for the Motions of the People are sudden and violent, their Loves built upon loose Foundations, tost about with every wind, and therefore in human Reason the Building had better fall, and crush only the Materials of its own Fabrick, than spoil such Supporters as stand in the way, or endeavour to preserve it from Ruin. Some Politicians chusing rather to be Lookers on *Conspirors.* *Jo.* 12. 19. *Matth.* 21 15. *Jo.* 12 42. *Matth.* 21. 14.

at

at a diſtance, than to be intruſted in the Commotions, till the People have tumbled themſelves into miſery, by their own diſorderly Compaction; yet from hence alſo he ceaſed not to make ſome larger Aſſertions of Law, which are expreſſed from the 21 *Chap.* of St. *Matthew* to the 26.

Matth. 22. 21. *Give unto Cæſar the things that are Cæſars, and to God the things that are Gods.*

Matth. 22. 37, 39. *Thou ſhalt love the Lord with all thine heart, and thy Neighbour as thy ſelf.*

Matth. 27 8. *Be not ye called Rabbi, for one is your Maſter even Chriſt; woe unto you Scribes &c. that devour Widows Houſes, under pretence of Long Prayers.*

Thus from *Bethany*, Jeſus had recourſe to *Jeruſalem*, with Pious Exhortations, but in ſpight of them the Conſpiracy turned to Seditious Conſultation: For the Chief Prieſts and Scribes, and Elders of the People then aſſembled together unto the Palace of *Jeruſalem* and conſulted to put Jeſus to death; by which we learn, that in the Beſt Actions, Examples of others are Inforcements to our Imitation; in worſe, there is a more violent attraction; we naturally run headlong upon things forbidden; the Virtues of Superiors may be Preſidents for Inferiors, but badneſs needs none: This makes all Grand Deſigns to be agitated upon Perſons and Places of greateſt Eminency, for they once maſtred, the leſſer ſtoop without Diſputation.

Seditious Conſultations.

Beſides, the Reſults, which proceed from ſome Eminent Men, are more Authentick with the People, than from one (whom they ought in Juſtice rather to obſerve;) they valuing Arithmetical Proportions more than Geometrical, Number more than Weight: Now it is obſervable, that the Perſons, who oreſwaid the Peoples Judgments, were Chief Prieſts, Scribes and Elders; at that time Chief Magiſtrates and Rulers over the Jewiſh State; and their Number over-ballanced the Right of Jeſus; and that which made their Inſinuations to the People more valid, was the common Reverence to the place where they Sate in Conſultation, the Palace ro former place of Reſidence for their Kings, and near the Temple; knowing, that among the Superſtitious *Jews*, the place would provoke Reverence and a Candid Opinion to their future Actions; yet theſe Rulers being ſenſible of the Peoples Affections toward Jeſus, durſt not put their Conſultation into Action, until they had conſulted how to take Jeſus by Subtiltie, knowing that People and Fiſhes are caught alike; the Hook with which they are ſtrook, muſt be baited with ſome thing pleaſing to the Appetite, and then they muſt not be ſuffered to nible too long before they be ſtircken into an Engagement, and therefore their Hook was baited with a Religious Pretence; for they ſaid, *let us not take him on the Feaſt Day, leſt there be an uproar among the People.*

Thoſe who are once married to Ignorance, procreate Devotions of ſeveral monſtrous Shapes and Sex; and the Father Mother and Child are ſo ſuperſtitiouſly affectionated to each other, that what the Serpentine-Child gives the Mother, She (like *Eve*) gives it to her Husband; and He without examination takes and eats.

'Tis

'Tis certain this monſtrous Devotion is the firſt and moſt plauſible appearance of all Sedition in States, and not to be remedied, but where Divinity pleaſeth to abortize the generation.

The next promotion of Sedition was a frugal pretence of ſaving the Peoples purſes.

To that end, they ſaid, *Why was this oyntment waſted, for it might have been ſold and given to the poor?* Mat. 1.8. Frugal Pretences.

It ſeems not only the Enemies of Jeſus envied theſe proceedings, but ſome alſo of his very Diſciples complied with the Phariſees, taxing him (in their covetous Nature) even for works of Piety done upon his Head and Feet (typifying his Church Militant); good Men being often enſnared in the Councels of the wicked; hearing their pretences in their Speeches and Motions, but not diſcovering their ends: But as yet they were not ſecure, till they had made Confederacy with his own boſom friends. Confederacy.

They communed with Judas *to betray* Jeſus. Luke 22.4.

Aſſuring themſelves that no Confederates were ſo advantageous as thoſe of the Councel with that King, againſt whom the Confederacy is made, in whoſe ingratitude is not only a power to diſcover the former intentions of that King, but without diſtruſt to hinder him from counterworking their deſigns; and herein they ſhewed great ſubtilty in chooſing ſuch whoſe diſpoſitions fitted this Imployment: Firſt, as Covetous, *In taking thirty pieces*; next impudent, *Maſter it is I*; then as a treacherous betraying flatterer, (*Hail Maſter, and kiſs'd him*) but this was not thought ſufficient, they muſt oblige their Confederates by *Covenant*, for 'tis ſaid, *They Covenanted with* Judas. But here it is to be noted, that we muſt not look upon Covenants and Contracts made between wicked Men, as if they were of any force to oblige their own Conſciences to performance; for the intended act is obligation enough to them: But theſe are made to enſnare the tender Conſciences of other Men, who perceiving not the ends, are eaſily perſuaded to conſent to things ſeemingly indifferent: And from thence are involved by degrees into the whole deſign. Mat. 26.15. Covenanters.

Neither were they wanting by Bribery or other indirect means to attain this end, for they Covenanted with *Judas to betray Jeſus for money*. Luke 22.1.

Now we need not wonder money ſhould produce ſuch unexpected events in a State, when it hath power to make an Apoſtle betray his Maſter, ſo that even goodneſs it ſelf in this World, is ſubject to it.

Whileſt theſe deſigns were in Conſultation, and Jeſus knowing one of them ſhould betray him, he endeavoured the utmoſt of his humane power to prevent them, which was, only to tread the ſame harmleſs paths which formerly he walked in; that is by a third time abſenting himſelf, for *He went to the Mount of Olives*, hoping to allay the Peoples humors, or the Magiſtrates grounds for Combinations and Contrivements againſt him, by withdrawing himſelf again into parts more remote from their Eyes and Conſultations. But leaſt this, with his Doctrine, ſhould not prevail, like a wiſe Champion, he prepares Mat. 26.23.

himſelf for battle, and ordered, That he that had no Sword, *ſhould ſell his Coat and buy one.*

Mat. 26. 17. But the Jews being now Maſters of the conſultative part, engage the People to the active, by raiſing Tumults, ſo that *Judas* being backt Mat. 14. 43. with power *came to take Jeſus, and with him a great Multitude*, by which we ſee the Peoples tempers; for thoſe, who but now lately ſed on his plentiful Table upon a Mount near *Bethſaida*, are now ready to devour him on the Mount of *Olives* near *Jeruſalem*; they, who whilſt his Apoſtles (in the nature of ſo many Councellors) ſtood firm, did reverence his Doctrine and Commands, now ſeeing one of them deſert him, they are by his example hurried to diſobedience. People delight in change, and are naturally prone to back all diſcontents; this made all *Iſrael* follow *Abſolon*, and the Multitude here *Judas*; they examine not the diſobedience of the one, or faithfulneſs of the other. And thoſe Magiſtrates who are wicked enough to employ ſuch inſtruments againſt their Soveraign, ſhall never find them unready to be employed.

For 'tis likely this multitude, as well as others, conſiſted of various Opinions and Diſcontents, ſome to oppoſe his Rule over them, others becauſe he would not let them drink of his Cup; ſome, becauſe they might not ſit at his right hand in the Kingdom, others becauſe they were not baptized of his baptiſm, ſome becauſe they had not received Cures, others becauſe they were not called or conſtituted Diſciples, ſome becauſe they had not drunk of his Well of life, and others, becauſe they had not filled themſelves with his Bread and Fiſhes.

Thus hoping for better uſage from this diſcontented Favourite, they are eaſily induced to joyn with him againſt Jeſus. And ſo from Tumults, they proceed to War, and reduce the Tumults to a Leader and Jo. 18 3. a Military form, for *Judas came with a band of Souldiers and Officers from the High Prieſts*, as it were intimating to us, that when People are once engaged to do miſchief, perceiving themſelves in ſome danger, they are willing to be directed by thoſe who engaged them in ſuch ways as may tend to their preſervation, and the deſtruction of thoſe whom they oppoſe.

But it ſeems by both theſe Evangeliſts, this deſign againſt Jeſus was acted by a regular and irregular number of Men; the one a promiſcuous ſort of People, the other reduced to form and order, yet both entruſted with Arms and Weapons, for the Text ſaith,

Mark 14. 43. *They went with Swords and Staves,*

What kind of weapons thoſe Swords and Staves were, whether like our Swords or Halberts, I ſuppoſe is uncertain to our Age, but it ſeems ſuch as might offend others, and defend themſelves, and the Magiſtrates were willing that this Military power ſhould be committed into their hands as an obligement of mutual confidence; they, by truſting, theſe for undertaking to act the truſt.

They were ſubtile too in choſing a time beſt ſuiting with Tumultuous actions; for 'tis ſaid, *There was with him a great Multitude with Lanthorns and Torches*, which ſhews it was in the Night, the fitteſt time to Mark 14. 43, Jo. 18. 3. engage People, willing to run headlong upon all undertakings, and not knowing what they intend, are not willing to ſee what they act. For as the Eye, the quickeſt ſenſe, gives firſt notice of danger (for what is

felt

felt is paſt) ſo that which is foreſeen is coming, if not prevented; and ſhould they ſee it, they would fail in all their enterpriſes, becauſe the reſolutions of attaining their end, are moſtly built upon ſenſe, not reaſon; ſtubbornneſs, not honour, or valour: beſides, ſuch Tumults in the Night raiſe the greater terror and amazement in all others not intereſſed in the deſign; and though their combining Magiſtrates might now have acted all things by force, yet like Politicians (to keep their credit with the people) the chief Commanders of this Military power, conceal their primary intentions from them, gently and plauſibly obliging the Tumults or People, to be guided by inſtructions; ſaying, *whomſoever I kiſs, take him and hold him faſt, ſend him away ſafely.* It ſeem'd to be a fair pretence of great care and reſpect to Jeſus, whenas it was reſolved that Jeſus once taken ſhould be put to death. And could the People diſcover how they are made the Engines of all State deſigns, what ſeveral Miſts and Fallacies are caſt before their Eyes, it were able to put Demurrers into their heads, and reſtrain them from acting in matters, the Lawfulneſs whereof is generally diſputed: But *Judas* having fully inſtructed and poſſeſt the people, and they ready to give obedience, march towards Jeſus, not only with inſtruments of Art, but of Nature, a Tongue wounding like a Two-edged-Sword, and ſo joyning treachery to force; *Judas* goeth to Jeſus like an humble Petitioner, and ſaith, *Hail Maſter*; Cruel diſſimulation, where words expreſs preſervation, Deeds deſtruction; Lips kiſſing, Hands and Heart killing; a Riddle in nature and reaſon, yet *Joab* practiſed it on his Brother *Amaſa*, when he ſaid, *Art thou in health my Brother?* and ſtrook him at that inſtant under the Fifth Rib. And here *Judas*; *Hail Maſter*, Souldiers take him; Yet before this treacherous Act was effected, Jeſus having a good reſolute party about him, uſed defenſive reſiſtance, for one of them which were of Jeſus Party, *drew his Sword, and ſtrook a Servant of the High Prieſts, and ſmote off his Ear*; for Jeſus had bid him, *that had no Sword, to ſell his Coat, and buy one*; not to offend, but to defend; Preparation for defence Creating an excellent animation to the Spirits of the Defender, and often diſcourageth the Enemy, where there is ſome reaſonable equality of oppoſition: But Jeſus had only two Swords; for one of his Diſciples ſaid, *We have here two Swords*, and he ſaid, *it was enough*, ſignifying his Civil and Eccleſiaſtical power as a King, which being oppoſed by the many Swords and Staves of Schiſm and Faction, Conſpiracy, Treachery, and Rebellion, proved too many and too potent to be diſheartned from their intentions, by a reſiſtance ſo little formidable; ſo that after ſome Conteſtations, Skirmiſhes and Bloodſhed, expreſſed by the cutting off *Malchas* Ear (for defence of himſelf) overpowred by the Multitude (not applying this Diſcourſe to his Divinity) and perceiving the treacherous dealing of *Judas* (late of his own party) and after many turnings, windings, and conveyance of himſelf away from them, at laſt (though he might otherwiſe have ſhifted) ſuffers himſelf to be ſurpriſed, by theſe their actions of ſubtilty and power.

Mat. 26. 48. Mark 14. 44.

Mat. 26. 49.

So they laid hands on him, and took him; which teacheth us, that Succeſs is no Argument of a good cauſe. He that had Twelve Legions of Angels at command to bear him up againſt all evil accidents, is now

Mat. 26. 50.

graſp'd

graſp'd by the hands of a rude and rebellious Multitude, to ſhew that Princes, though never ſo good or potent, are ſubject to the violence and miſchievous deſigns of the People; and herein they were diligent obſervers of the inſtructions of their Commander; for they only laid hands on him, and took him, and then delivered him over to the other Confederates, and 'tis likely the People ſaw no further into the deſign and intent of killing him: And therefore before I ſpeak of his delivery over to other his future miſeries and Death, I will trace the ſteps of their policie, in ſuppreſſing the party adhering to Jeſus, by making them through fear of miſchief flee away; *for his Diſciples forſook him and fled*, though ſome of them were truly faithful, yet even thoſe were not ſufficiently watchful upon duty, nor others couragious, but finding themſelves overmaſtered by the Multitude, forſook him; yet in this the Diſciples did but imitate Jeſus himſelf, who often ſhun'd dangers foreſeen, as at this very time, when the Elders were diſpleaſed at his Triumphal welcome to the City, in prevention of a ſurpriſal went to *Bethany*: and as delaying to do a thing, gives no denial; ſo perſonal going away or abſenting argues no cordial deſertion.

Mat.26.56.

But others, as *Peter*, more reſolute than the reſt, reſolving to abide their native Country, followed Jeſus as the Text ſaith, *Peter followed Jeſus afar off to ſee the end*, *Mat.26.58. and ſo did another Diſciple*, *Jo.* 18. 15. But at laſt the Enemy found them, and uſed them ſo roughly, that ſome of them renounced their Cauſe and Maſter. And the Confederates believing all light and malitious ſuggeſtions, even fore'd them to Oaths and Execrations to preſerve their Lives; for the Damſel that kept the Door ſaid, *This man was alſo with him*; he anſwered, *I know him not.* Another Maid alſo ſaw him and ſaid, *This fellow was alſo with Jeſus of Nazareth*; he denied with *an Oath*; Another confidently affirmed, *Of a truth this fellow* (Peter) *was one of them*, Thou art a *Galilean*, and thy ſpeech agreeeth thereto and *betrayeth thee*; Another of the Servants of the High Prieſts (named *Malachy*) Kinſman to him whoſe Ear *Peter* had cut off (to ſhew his malice) ſaith to *Peter*, *Did not I ſee thee with him? Then began he to curſe and to ſwear:* It deſerves obſervation, that in this Tumultuary proceedings of the *Jews*, * Women had power to keep the Dore of Juſtice, a great ſign of a feminine and decaying Age. And where there is a preintent of injuſtice, their curious natures joyned with other ſlight occaſions, are opportunities, and ſo it proved to *Peter*, who though he had ſhewn himſelf valiant with his Tongue; proteſting, *That though all the World denied or left Jeſus*, he would not; and with his hand he did fight for his Maſters defence; yet this very *Peter*, rather than enſnare himſelf in equal danger with Jeſus, upon a Womans affirmations, and other ſuggeſtions and examinations, is as it were forced to deny him, once with an aſſeveration, *I know him not*, then with an Oath: And laſtly, to ſecure his Perſon from danger, *curſt and ſwore*, till the Parties demanding were ſatisfied. Denials or Oaths taken in a compulſory ſenſe, for preſervation of our temporal beings, as at preſent they take from us the glory of Martyrs, ſo unleſs we expiate the offence by future repentance, and weep bitterly (that is) deal in ſome meaſure as rigidly with our Souls in the courſe of our Repentance, as our fears con-

Jo.18.16.
Luke 22.57.
Mark 14. 68.
Mat.26.71, 72.
Mark 14. 7.
Mat.26.73.
Jo. 18. 10.
Mat.26.74.
**Jo. 18. 16.*

conceived those Men would have inflicted on our bodies (had not our Oathes prevented their fury) It shall be said to them in the World to come, you were not they who continued with me in temptation, and so shall lose the reward of Martyrs, if not other expectations of a Christian.

But to proceed in the next place, They divested the parties (adhering to Jesus) of their Goods, *Mat.* 24, 51, 52. For a young man having a Linnen cloth about his naked body, they laid hold on him and the young man left the Linnen Cloth and fled from them naked; where 'tis to be observed, that first he who followed Jesus, had only a Linnen Cloth left, which almost Nakedness was a sufficient Testimony of his Affection, and that the Attendance proceeded from pure Love to his Precepts; for he had left all to follow him. Secondly, The *young men laid hold on him* (which is not fully rendred) for they laid hold on his *Garment*, and not on *Him*; for he left *That*, and *fled away*.) So the Third Observation (which ariseth from this and the foregoing Verses) is, That those who staid behind to see what would become of *Jesus*, were forced to take Oaths for their Preservation; who fled, were forced to leave their Goods behind them. These are two great and usual pieces of Policy, the one to tie the Conscience, the other the Hands; for if the Hands were not kept from Ability and Instruments of Revenge, the Mind would oft be dictating opportunities and Arguments of Occasion to the Conscience: And of all Policies this last is easiest effected, so that where on the one side there is a fear to keep what a man hath, on the other, a Resolution to take all; the Work is soon done. And now is the Time come which Jesus had foretold of their Cruelty to the Party adhering unto him, in these Words, *Whosoever killeth you, shall think he doth God good Service*; for the Cruel-minded man is so blinded in his Actions, that Custom and Resolution in bringing his Purposes to effect, disableth him from distinguishing Piety from Impiety. John 16. 2.

But to return to the Actions which more punctually concern Jesus, the multitude having as yet only laid hold on, and taken him, are by degrees perswaded to conduct and deliver him to those that were Contrivers and Judges. Mat. 27. 52.

For they who laid hold on Jesus, *led him away to* Caiaphas, where the *the Scribes and Elders were Assembled*; by which we learn, that People once engaged, are ready to prosecute all Commands of those who employ them; they are directed, like Apes, by the Eye of Judicature, or Pretences of Justice; for the most Impious do study and endeavour to be countenanced by Goodness; and though by Nature we are corrupt and bad, yet as if we durst not own that vicious quality, we contrive virtuous Shadows, Vails and Concealments, and therefore *Caiaphas* and the *Presbytery* were first thought fit to discuss the Case of Jesus, the People not considering that they were both Judges and Accusers; for so soon as the Chief Priests, Scribes and Elders had him in their power, they presently proceeded to suborn Witness falsly, to raise Grounds for the Accusation of Jesus.

They sought false witness against Jesus, how to put him to Death; and at last there appeared false witness, *&c.* Mat. 27. 59.

They seldom want Assistance, who intend to work Mischief; so that there

there were Accusers and Accusation quickly produced, sufficient for his Judges to proceed on, which no doubt were contrived before-hand for the most advantage against him, and satisfaction to the People; for they blemish'd him with Sacriledge, *Mark* 14. 68. That he *could destroy the Temple of God, and build it up in three days, and that he intended to betray it to the* Romans. I hinted before, that the Chief Priests, *&c.* had heightned the Peoples good Opinion concerning their own Zeal and Piety, and here the first Accusation against *Jesus*, is his Intentions of subverting the Fabrick of their Religion. This, as it is the first Pretence of Rebellion; so Rebellion having once got the Mastery, it is the first Accusation against those they conquer, that their Actions may be the better hid from Posterity. But it is worthy the noting, that in St. *Mark* 14. 69. being the very next Verse, 'tis said, *In this the Witnesses did not agree together.* And it is a most Divine Judgment, that such who are rebellious in a State, pretending Religion in themselves, and blemishing the Goodness of others, though these may have success, and agree in Civil matters, yet they seldom concur in Ecclesiasticks; yet diversities are mutually allowed and cast abroad among them, that their parties may be strengthened, each endeavouring augmentation of his own Opinion. But lest these Disagreements in matters of Religion
Mat. 25. 63. should proceed to Discord in point of State, they accuse him for *perverting the Nation, denying Tribute to* Cæsar, *and saying that he was Christ the King: I adjure thee by the living God, tell us whether thou be the Christ*, or the *Anointed of God*, or *art thou the King of the* Jews? Knowing how dangerous it is to own what Violence hath taken and possesseth; for what is got by infamous proceedings (raising the Getters or Conquerors into a condition of Esteem) cannot be questioned without greater prejudice to the loser, than his former loss: for by this Claim in these words, *Thou saist it*, Jesus lost his Throne and Life, putting the High Priests, Scribes, *&c.* into such a heat of passion, that *they rent their Cloaths*, which (though a Custom among the *Jews*) is an Emblem of such envious and malicious minds, as chuse rather to spoil and divest themselves of their Earthly Goods, than be dispossest of their Wills and Pleasures upon others.

Mat. 26. 63. 27. 14. *But Jesus held his peace, and answered not a word, insomuch that the Governour marvelled greatly.* He was seldom silent so long as his Doctrine had free entertainment, but he would not meddle with Disputes, seeing there were so many false Glosses and misinterpretations of his words. Silence in a man of known Eloquence and Ability of Parts, is equally admirable; it argues depth of Reason, and where Eloquence cannot prevail, silence may, because it oft-times confounds the Opponents, who are more troubled with imagining the reason of his Silence, than they would be with the reason of his Arguments; yet they continued urging him, saying, *Tell us whether thou art the Christ?* And at last shewing his great resolution to own his Right, he answered, *Ye have said it*; sparing not to justifie his Right and Title, by acknowledging himself their *Christ*, or King Anointed.

And that *to such purpose he was born, and for that cause came into the world*, Esteeming his Honour to After-Ages beyond his present Preservation; yet his former silence and this Manifestation of himself,

ſelf, ſo incens'd their fury, that without further Proof, *They replyed and ſaid he is guilty of Death.* Oh moſt Ignorant People, Matth. 26. 66
firſt, in that your Eyes and Judgments ſhould ſtill be blinded, thus to riſe in Tumults againſt Jeſus your Legal King, to purſue him with Swords and Staves, to lay your unhallowed hands upon his Sacred Perſon, to lead him away, to deliver him, and yet not diſcern that you were but Engines of others Treachery (both in the beginning motion, and in the end of this your Ruine)! Did you know of *Judas* his private Contract with the *Feriſh* Prieſts? Did you know of their Reſolutions to ſlay him, when he was betrayed? Did you know of their Subtlety in ſuborning and inſtructing witneſſes againſt him? Did you throughly weigh the Reproaches wherewith they reproached him, when they ſaid he had a Devil? Did you conſider his daily goodneſs, rather expreſſing a Deity, when they accuſed his Friendſhip to Publicans and Sinners? Did you dive into their Equivocation, for they might conceive him ſo by intending their Converſion, not Confuſion? When they blemiſht him with madneſs, did you ſurvey the compoſedneſs of all his Actions? When they affirmed his Intentions of of deſtroying the Temple, and ſubverting the State, did you foreſee his Reſurrection, their Cruelty, and rightly judge of his endeavours to reform the State, and mend what your violence had marred? When they divulged his practiſes of bringing in the *Romans* upon you, did you conſider his own Title to your Kingdom, and that to have done it, had utterly deſtroy'd his expectation and intereſt, and yet you wilfully vote him guilty of death? You might have remembred the Cures he performed upon many of you, the Care he took to purge the Temple, in which you placed ſo much Devotion, that it run even into ſuperſtition; the works of his Noble Progenitors giving Luſtre to your Nation; and if you would not have gon ſo far back, your late Triumphal Entertainment of him, with Garments ſpread, Boughs ſtrewed, and *Hoſanna* ſung to the *Higheſt.* What hath he ſince done, that you now Conſpire the Death of the beſt of all your Kings? This proves you the worſt of People; a Nation more like Devils than Angels, and confirms what God ſaid; *Ye are a ſtiff-necked Generation*, guilty of your own miſery; who knowing *his yoke is eaſie*, *and his burthens light*, and that the *Romans* was ſcarce ſupportable, yet you rather made choiſe of theirs, than his; and ſo what you thought by unjuſt means to prevent, as a juſt Judgment is inflicted on you; and leaſt he ſhould further oppoſe your madneſs, the *Prieſts*, *Scribes*, *Elders*, and your ſelves declare that he is *guilty of Death*; But it ſeems the ſentence is not enough, *For when they Blindfolded him, th y ſtruck him on the face, and asked him, ſaying, Propheſie unto us, who it is that ſmote thee.* Some Men care not what miſchief they undertake, if they can effect it covertly: from this ground, moſt States-Men uſually deſign all their Actions, that Men muſt Propheſie, or not know their Events, and the greateſt Injuries are done, when the Parties injured are abſent, or ſees them not; for Men of an injurious mind are ſeldom valiant, ſo that the very preſence Luk. 22. 64, 68.

of

of the injured gives an opportunity of Insinuation, Reconciliation, Contrivance for Revenge, and most usually conquers their intents, or dissolves them into compassion.

Now the Cheif Priests, Scribes, *&c.* Had two former grand Consultations concerning his death; the first, how to take him, then to carry him to the High Priest, and lay accusations against him, But here they proceed to the third, last and fatal consultation, and till they had entered upon it, they could scarce afford any rest to themselves.

Matth. 27. 8 Luk. 23. 66. *When the morning was come (or as soon as it was day,) they led him away, and delivered him to* Pontius Pilate, *and* Pilate *hearing him to be a* Galilean *sent him to* Herod. *Then in* Jerusalem Pontius Pilate *was Governour over* Jerusalem, *and the parts* adjacent, Herod Tetrarch over the fourth part of Jewry, in which *Gallilee* was included, both had a like Power to translate all State-Matters within their Circuits; so that besides their greedy motion to mischeif, the bringing Jesus before these two, obliged by their Offices as maintainers of *Cæsars* Conquests over that Nation, and Suppressors of all usurping Titles) was a most subtil Tragical Plot; for were his Title never so fair he was sure to be debarred of it, or his Cause never so legal to receive no justice; for they were to support the Prerogative of Conquest, rather than of right.

Yet at this very time, if the *Jewish* People had not been false to the glory of their Nation, they might with ease have set the Crown upon Jesus, for these two were Enemies and but newly reconciled upon this occasion; But herein they differed again; for *Pilate* contrary to expectation, and in prejudice to the *Roman* Power aeknowledged him King; fixing these words on his Cross (*This is Jesus King of the Jews,*) and confirmed it with this Declaration, *what I have writ I have writ*; and doubtless had this Favouring Party which was composed of Mercy and Justice equalled *Herods*, composed of Blood and Violence *crying*, *crucifie*, *crucifie*, Jesus might have recovered his Right, But *Herods* Party prevailing, they proceed to execute their Decrees: But first, I shall take notice of a most Divine admonishment to their proceedings; *For* Judas *which had betraid him, when he saw Jesus was condemned to death, repented himself, and brought again the thirty pieces of Silver to the chief Priests*, &c. *Saying I have sinned, in that I have betrayed the innocent Blood, and they said, what is that to us? See thou to that, and he cast down the Peices of Silver in the Temple, and he went and hanged himself, and the Cheif Priests took the Silver Peices, and said it is not lawful for us to put it into the Treasury, because it is the price of Blood, and they took Councel, and bought with it the Potters Field to bury Strangers in, wherefore that Field is called the Field of Blood unto this day.*

Mat. 27. 3.

On an Elder-Tree.

It is probable that *Judas* so forward in betraying Jesus, conceived the *Jews* would only secure, not destroy his Person, keep him from, not kill him for, divulging his Doctrines; therefore who undertaking any action which hath motion from Preconsultation of others, had need to be well acquainted with the Dispositions, Aimes and ends of the Consulters, otherwise he may run into greater mischief than

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he intended, and afterwards to ſhew diſlike in ſuch proceedings, is to contract Jealouſie and Violence upon himſelf; for ſuch value not the entrance but the continuance in their deſigns, and eſteem ſo little the firſt endeavours, that for not proſecuting, they take from the Aſſiſters, even what they had lately beſtowed, and whether wanting Power of Gratitude, or unwilling the Treachery ſhould be diſcovered, or a Divine Juſt Judgment inflicted on Treacherous Men, they are uſually cut off by thoſe who employed them, or die with ſome remarkable diſcontent, and the goods which they have ill gotten are employed to the Benefit of Strangers; But by this Treacherous Act, the *Jews* are Maſters of their deſigns and cruel Intents againſt Jeſus, which conſiſted of ſeveral degrees, in diveſting him of all humane additions, comfort and neceſſaries, and inflicting variety of Tortures; and therefore before the point of Death I ſhall ſet them down in brief.

A Compoſure of ſeveral Cruelties Real and Typical.

The valuing of *Barrabas* his Life, (who had made inſurrection in the City, and committed Murther thereupon) above the Life of *Jeſus*, ſignifying the Sympathy of Affections in wicked Men, who muſt approve the wicked Acts of others, leaſt by diſcountenancing ſuch, they condemn themſelves. Mat. 26. 7

They ſcourged, buffeted him &c. Signifying that the Power of Rebellious People, is able to force their Prince into a condition of Slavery. *Mat.* 27.

They take his Garments from him, (by them Expoſitors underſtand, the outward neceſſaries of the Church.)

They cloath him, with what they allow, not his own; they did put on him a Purple Robe, and ſuch uſage to a truly generous mind, is the moſt ignominious affront.

They ſuffer him not to wear a Crown of Gold, which typifies Contentment, but put upon him a *Crown of Thorns*, or Afflictions.

They afford him not a Scepter of Majeſty, but a *Reed*, to expreſs the weakneſs of Princes power in ſuch a condition, and the Peoples Contempt.

Their Obeiſance, and Titles of Dignity are rather deriſory than humble and real; ſignifying the inſulting Nature of people (as *Solomon* ſaith) *riding on Horſeback.*

They bowed, and mocked, and ſaid, Hail King of the Jews; owning with their Lips what they diſowned in their Actions.

They ſmote him with their hands, ſignifying Defamation by writing; and *ſpit on him*, typifying Aſperſions and Maledictions of the Tongue.

They took the Reed from him, and ſmote him on the Head; which ſignifies, that when the People take the Crown and Scepter from their Prince, they will uſe them both to his deſtruction; and needs muſt it trouble him when his Crown of Glory is made a Crown of Infamy, and his Scepter of Righteouſneſs, a Scepter of Impiety.

Mat. 29. 30. Mar. 15. 19.

They mocked him, took his Purple Cloaths from him, and they led him away, and he bearing his Croſs, went forth. Thus many times People compel the patient mind of their dejected Prince to take notice of their indignation, and his Afflictions.

Their Equivocation, or Prolongation to his Death, meerly to keep up the Peoples good Opinion of their righteous proceedings; for it is obſervable when *Pilate* would have transferred the Judgment of his Death to them, *The Jews ſaid to Pilate, It is not lawful for us to put any man to death*; but when they ſaw *Pilate* unwilling to Crucifie him, becauſe (ſaid he) *I find no fault in him*; the Jews *anſwered, we have a Law, and by our Law he ought to die, becauſe he made himſelf*, &c. Typifying the Legiſlative power of a Seditious People.

Jo. 18. 31. Jo. 19. 17.

That their Power might be ſeen over all, they *lay heavy Burdens* upon others, not giving the leaſt aſſiſtance, which is a denounced Wo; for they *compelled one Simon a Cyrenian, who paſſed by, coming out of the Countrey, to bear his Croſs after him*; which typifies, that in ſuch Diſturbances of State, the poor harmleſs Countrey-man muſt bear a ſhare in his Princes Sufferings; upon which, as the Text ſaith, *There followed a great Company that Lamented.*

Mat. 27. 32. Mar. 15. 21. Lu. 23, 26.

They gave him Wine mingled with Myrre, and Vinagar mingled with Gall; ſignifying an offer of ſuch things as are diſpleaſing, and even contrary to human Temper.

They Crucified him, or Nailed him to the Croſs, that is, kept him cloſe to his Afflictions.

Between two Thieves; that mixture of Evil might buſie the Peoples Minds from reflecting upon his Goodneſs.

And laſtly, As a Cruelty unexpreſſible, when they had diveſted him of all power of oppoſition, *They mock'd at his want of power to oppoſe.*

Thus by the Conſpiracie of the Chief Prieſts, Scribes and Elders (traverſing all the Vices afore-mentioned) by the Tumults of the People, by the Power of the Souldiers, and by the forc'd Aſſiſtance of the Countrey, his Spirits being waſted by the inſupportable Burden of thoſe Afflictions, *He cried with a loud voice, bowed his Head*, and *died*; for which Fact, ſeeing that neither the true Title of *Jeſus* (according to their own Genealogy) his Counterplots by Abſence, and Doctrines, the Peoples once good inclinations towards him, the Repentance, Deſertion

tion, and wretched End of *Judas* (the Heads of their own party) the Prediction of *Caiaphas*, the good Advice of *Pilate*, Stranger to the State, could divert them from perpetrating an Action ſo dark and diſmal. We find that ſoon after, the Heavens Chief Miniſter of Light was Ecclipſed, the Earth ſhook, the Glorious Temple rent in twain, *&c.* The Vials of Gods Wrath, and the Blood which they deſired, did ſuddenly fall upon them, and their Poſterity; as ſhall be ſhewed in the following Chapter.

But before I come to the next Chapter, It is to be obſerved what *Jeſus* ſaid in the height of his Afflictions, *Father, forgive them*; to ſhew that Revenge doth not belong to us.

Then, *Father, into thy hand I commend my Spirit*; To ſhew that all we have is to be ſubmitted to Gods Diſpoſe; and with that Filial Reſolution he died.

His Body was Begg'd, Buried, and Guarded with Souldiers; for Men of trayterous and bloody Diſpoſitions never think themſelves ſafe, and yet notwithſtanding all their Military proviſions, he *roſe again* to Glory, in ſpight of all their Guards and Concealments: For the People calling to mind his Pious Life, and ſeeing his patience and conſtancy, and the wonders which followed his death, cried out after his Death, *ſurely this was a Righteous Man*; to ſhew, that though Princes may be ecclipſ'd in their Renown by Seditious People; yet ſcarce any Rebellion but turns to the advantage of the Prince, or a Ruin to that Nation, as a Judgment upon ſuch diſobedient People.

CHAP.

CHAP. IV.

Of the utter Ruine of the Jews, *ſoon after the death of our* SAVIOUR.

BY the reaſon of the *Julian* and *Gregorian* Periods, one beginning the year in *January*, the other in *March*; there is ſome diſpute whether Chriſt lived 32 or 32 and a half, or full 33 years; this occaſioned great conteſts in the Church about ſetling *Eaſter*, till at laſt comparing Scripture with *Chronology*, it was agreed that after the Sun entered into *Aries*, there was to be a New Moon and a Full Moon, the next *Sunday* after the Full Moon to be called *Palm-Sunday*, then the *Sunday* following, *Eaſter day* (or the day of Chriſts Reſurrection) and from this account all other Feaſts had their daies and motion deſigned, ſo that Chriſt was put to death about the 33th year of his Age, according to the moſt received accompt, and but 3 months leſs according to other Accompts, whereby his Temporal Generation was full 32 years, which being added to his 31 influential years after his Natural Death to compleat his Generation of 63 years. In which time all things did happen which he foretold, as is mentioned in the 24 of St. *Matthew v.* 34. *Saying, that this Generation ſhould not paſs, till what he there ſaid was fulfilled*; for immediately after his natural death his, Generation ſtill continuing.) (as the Evangeliſts and other Authentick Hiſtories relate,)

1. *There was a great darkneſs over the face of the whole Earth.*
2. *The Veil of the Temple rent from the top to the bottom.*
3. *The Earth quak'd.*
4. *The Rocks rent.*
5. *The Graves opened.*
6. *And many Bodies aroſe, and went into the Holy City* Jeruſalem.
7. Judas *hanged himſelf.*
8. Pilate *that gave ſentence, ſlew himſelf.*
9. *The* Romans *placed Pictures and Images of Swine in their Synagogues, commanding their worſhip; which was the greateſt affront that could be offered to their Religion and Leprous Nature.*
10. *Two thouſand of them were ſmothered between the gates of the Temple, making the communication of breath, (which is Life) their Suffocation and Death.*
11. *Three years after the* Romans *made another great ſlaughter.*
12. *And ſoon after* Felix *ſlew* 400, *and impriſoned* 200. *and many ſlain at the ſame time in* Cæſaria *upon a Sedition.*
13. *And a little before the Siege of* Jeruſalem, Phanes, *mean fellow* (*as* Joſephus *calls him*) *was made High Prieſt, and this was the laſt High Prieſt, being eighty five in number from* Aaron.
14. *At*

14. At the Feast of the Passeover (being the last Passeover that was kept in *Judea*) Prodigies appeared.

15. And immediately after, *Jerusalem* was besieged, and taken by *Titus Vespasian*.

As to the miseries they endured in the Siege; and the number that were slain; the reader may certify himself out of *Josephus*, in his Book of the Civil Wars, and the third Book of *Eusebius*, *Chap.* 9. Wherein is mentioned, that 1100000 *Jews* were slain, and 97000 carried away Captive, whereof 200 were slain at a Triumph in *Rome*; So that by the end of this Generation, the Priestly Office of so great Antiquity and Honour was annihilated, their Ceremonies abolisht, and the People killed and carried away into Captivity, and made a Spectacle of Derision.

And thus ended the natural and influential Generation of *Jesus* and his Prophesie fulfilled; *That this Generation should not pass till it were so fulfilled.* But because our Saviour spake these words to the unbeleiving *Jews*, which he calls a *Generation of of Vipers*; and thereupon there may be a latitude in his words, when he said this Generation shall not pass; if the Reader will add 63 years more being the next Generation to our Saviours; Chronology doth afford these Passages.

That *Vespasian* commandeth all *Judea* to be sold, and that the remaining *Jews* should offer their accustomed oblations, at the Capitol in *Rome*, which they formerly paid at *Jerusalem*.

Some Insurrections were made by them at *Massady*; where they were so streightly besieged, that the *Jews* killed their Wives and Children for food; and lastly eat themselves: and *Domitian* to prevent any new Commotions, caused all the Lineage of *David* to be slain; and their Persecution was not only in *Judea*, but in *Egypt*, where the *Romans* had in favour placed them; but the Flesh-Pots there had so raised their Spirits that they rebelled, for which they were all slain by *Lucius Quietius* and many others in *Mesopotamia* upon the like Insurrection; and to dazle the memory of their Interest, the *Romans* gave a New Name to *Judea*, calling it *Palestine*; under which Name it continues to this Day. At the same time also they burnt fifty Castles, and at the same time 880 Walled Towns, and wasted several other Towns. In these latter Insurrections, as History relates, 580000 were slain, so great a number that considering the former Slaughter, they seemed to have hasted in Procreation, that they might make the Revenge, Destruction, and Ruine more remarkable to the world.

Had their Stories of their Wars and Punishments been written originally by Christians, there might have been some Cavils made against them, but being delivered to us most by *Josephus*, a Jew, who being present at the greatest Actions, they are of better Credit with

Jews and Christians; so that having shewn the Ruine of the Jews, I shall conclude this Treatise with the growth of the Christians.

Of the growth of Christianity.

The Doctrines and Repute of Jesus Christ, which the Jews thought to have suppresst by his Death, proved quite contrary, for forty days after his Death, 120 Disciples met in *Jerusalem*, when the *Holy Ghost fell upon them*, where about *three thousand were converted*, and soon after, *Acts* 5.4, about 5000 more.

Acts 2.4. *Acts* 5.12

They taught in *Solomons Temple*, which was in the East part of the Temple, where the *Sanedrim* sate, *Gamaliel* confirming many with his Speech, That if the *Doctrine were of men, it would come to nought; if of God, who can overthrow it? Acts* 5. 39. whereupon a great number of Disciples increased, and a great Company of the Priests *were obedient to the Faith*, Acts 6. 7.

The Gospel preached in *Samaria*, *Acts* 8.5.

Simon the Sorcerer Converted.

Candaces the Queen of *Æthiopia's* Eunuch carried the Gospel into *Africa*, Acts 8. 26. now *Prester John's* Countrey.

The Conversion of *Saul*, named *Paul*, Acts 9.

Many believed in *Joppa* and *Cæsaera*.

Paul Preached at *Damascus* in *Arabia*.

Cornelius a Captain in *Cæsarea* converted.

And many believed there. *Acts* 10.

Philip Preached in *Æthiopia*.

The Gospel Preached in *Cyprus*, *Cyrene*, in *Æthiopia*, *Antioch*, in *Asia*, where the Disciples were first called *Christians*, Acts 11. In *Seleucia*, *Salumi*, *Paphos* (where *Sergius Paulus* was converted) in *Perga*, *Pamphilia*, and *Pysidia*, Acts 12.

The

The *Jews* refuſing *Paul*'s Doctrine; he declared he would go to the *Gentiles*, *Acts* 18. 6. 24, 46. Accordingly went to *Iconium*, *Lyſtra*, *Derby*, *Liconia*, *Allebie*, *Phenicia*, *Phrigia*, *Galatia*, *Troas*, *Samothracia*, *Neopolis*, *Philippi*, *Lydia*, where the Jaylors Wife was converted. *Amphipolis*, *Apollonia*, *Theſſallonica*, *Berea*, *Athens*, *Corinth*; As alſo in *Syria*, *Achaia*, *Epheſus*, *Crete*, *Macedonia*.

To ſeveral other parts of *Greece*, *Acts* 20. At *Aſſor*, *Mitelyde*, *Chios*, *Samos*, *Tragylum* and *Miletus*. At *Chaos*, *Rhodes* and *Patare*, *Tyre*, *Ptolomeus*, *Puteoli*, and at *Rome*, and other parts of *Italy*.

Theſe were the Chief Places in *Aſia*, *Europe* and *Africa*; which are mentioned in the *Acts* of the Apoſtles; where the Diſciples preacht the Goſpel within the compaſs of twenty ſix years after Chriſts Death. Other Credible Authors do ſpeak of St. *Paul*'s coming into *France*; and of *Symon Zelots* and *Joſeph* of *Arimathea* coming into *England*, and other Diſciples into other parts of *Europe*, which may be peruſed in ſuch Authors as ſtrive for Precedency in Chriſtianity; ſo that within the compaſs of this Generation, adding 35 to his Age of 32, both making 63 years, part natural, and part influential: *Judaiſm* was diſcountenanced in all places, and Chriſtianity exalted.

Which upon this way of accompt, did happen in the year of the world 4000; for if 31 years be added, as I ſaid to 3969, at which time Chriſt died, then this accompt makes 4000 years, which agrees with the Ancient Opinions, that the world ſhould continue 2000 years before the Law, and 2000 years under the Law, and 2000 years under the Goſpel, of which there is expired 1648 years.

By what I have writ in this Chapter, the Reader may diſcern the Efficaſie and Event of *Gamaliels* Speech before mentioned, and may aſſure himſelf, that this proceeds from God and not from Man: And if any Jew or Chriſtian ſhall ſearch the Progreſs of their Nations, and find ſome ſutable Duration, Mutation and Deſtruction; Let him withall compare the Cauſes and Conſequences, and then what I have writ hath *Parallel* and *End*.

FINIS.